

The Latter-day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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HAS THERE BEEN AN APOSTACY?

BY ELDER ELIAS L. T. HARRISON.

The necessity for the establishment and existence of the Church of Jesus Christ of Latter-day Saints upon the earth, is to be found in the fact, that previous to its organization in 1830, no true Church of Christ was existing upon the earth, a universal apostacy from that system having prevailed. This I will proceed to prove.

The word Apostacy, means a departure from anything that may have been believed or practised, therefore in order to prove an apostacy from the Church of Christ, we must first establish clearly what order of organization or practice constituted that Church. Then, if there has been a universal departure, or apostacy, from that system, it will be self-evident, and will require but little comment.

The Church established by Jesus Christ was chiefly distinguished by the following characteristics — its *organization*; its *claims*; and its *proceedings*, including its government, and some peculiar internal evidences which flowed as results of the system.

Its *organization* was not an accidental arrangement of its parts, but consisted of a beautiful and orderly distribution of powers and authorities. Apostles stood at the helm, and steered its course over nations and countries. Under these came Seventies, Evangelists, Bishops, Elders, Teachers, and Deacons. These officers were not merely nominal, but their appointment is stated, by Paul, to have

been "for the perfecting of the Saints, for the work of the ministry," and for "helps and governments."

These authorities sustained the same relative importance and use to each other and the members of the Church, that the members of the human body so gloriously combined are found to sustain. As the human tabernacle, when tenanted, presents a splendid amalgamation of powers, senses, and energies, all subservient to one will, so did the above organization exhibit a union as perfect, a combination of parts as essential for the existence of the whole, and a subserviency to the will of the Head, as complete as those manifested in the human system, and this sufficiently to entitle the Church to call itself the "body of Christ."

The above is indisputable, all the organization quoted is on record in the New Testament.

I will now produce its *claims*. These were—that its authorities were the representatives of God upon the earth, and to reject or receive them was to reject or receive the Almighty.—Matt. x. 40; that it held power to open the Kingdom of God, and admit believers, and, in certain cases of transgression, to reject the transgressors from the Kingdom of God, and deliver them over to Satan.—1 Cor. v. 5; 1 Tim. i. 20. It claimed power to bind on earth, and to have the same bound in heaven; to loose, with the same effect — Matt. xvi. 19; to remit sins, or retain them — John xx. 23; to impart the Holy

Ghost to believers, by the laying on of hands—Acts viii. 17; 1 Tim. iv. 14; and to cast out devils—Mark xvi. 17; in a few words, it spoke and acted like Jehovah upon the earth, and asserted for itself that it was the “pillar and ground of the truth”—1 Tim. iii. 15. Here were claims and authority worthy of its organization, and stated in so many words in the Scriptures referred to.

It is usual to oppose these truths, by stating that the Scriptures from which the inferences are drawn, are ambiguous texts. But these are false statements, made to diminish the force of Scriptures too plainly proving the apostacy of the opposers, to be palatable. What mere ambiguity is there in the words “Whosoever sins you remit they are remitted, whosoever sins you retain they are retained,” than in the words, “He that believeth and is baptized shall be saved?” The fact of the matter is, men have found it impossible to apply such words to themselves, or the miserable imitations called churches, to which they have belonged, and consequently they have been driven to the choice of either acknowledging the existence of Scriptures that confounded themselves, or of hiding up the passages from view or consideration altogether, by dubbing them “ambiguous.”

Having briefly examined the organization and claims of the ancient Church, I will now draw attention to its *government and procedures*.

Its government was by the officers before-mentioned, acting directly under the counsel of the Almighty. Continual revelation was its constant guide, in fact such wondrous powers and authority could not be managed by any men without continual revelation to guide them, for, it is easy to see, that to invest men with such powers, and then, to leave those men to themselves, and to shut up the fountain of revelation, would be to give the world over to priestcraft and damnation. This view of the case upsets the pretensions of the revelation-denying Church of Rome, who, while she claims infallibility, denies the very means by which alone she could be instructed and controlled in the use of power and authority; about as reasonable an idea as that of giving a gun into the hands of a blind man, and allowing him to shoot with it!

Here, then, dear reader, I have laid before you three prominent features

of the Church established by the Son of God, the case has been fairly stated without any exaggeration for the purpose of effect. And now I ask, did such a Church, with such an organization, such claims and authority, such a mode of procedure or government, exist on the earth previous to the rise of the Church of Latter-day Saints? The answer *must* be, from Roman Catholics, No! from members of the Church of England, No! most emphatically, No! and as the Dissenting sects bear even less resemblance, on the points named, to the ancient Church, their answer must be even a louder no! than the others'!!

Should this be disputed, I will compare, and take the first particular, that of “Organization.” Where, I ask, can the counterpart of this be found? Will it be amongst either of the three above-mentioned systems? It is an indisputable fact that they cannot exhibit it.

How little these churches look like the Church of Christ, when placed by its side! Hear one and then the other on the subject of organization.

Church of Christ. “God hath set some in the Church, first, Apostles; secondly, Prophets; thirdly, Pastors and Teachers, helps and governments,” &c.

Church of Rome. “God hath set some in the Church, firstly, Popes; secondly, Cardinals; thirdly, Bishops,” &c.

Church of England. “God hath set some in the Church, firstly, Archbishops; secondly, Bishops; thirdly, Deans,” &c. &c.

Dissenting Sects. “God hath set some in the Church, firstly, Travelling Preachers; secondly, Local Preachers; thirdly, Class Leaders, Deacons,” &c.

Much alike, dear reader, are they not? Is it not a curious thing, that all people, especially Latter-day Saints, should be so blind as not to see the *similarity* between ancient and modern churches!

Supposing, to help the Protestant Churches out of the difficulty, we adopt their oft-repeated dogma, that “not singly, but together, they constitute the Church of Christ,” then, as neither party acknowledges the pre-eminence of either of the other, over its own peculiar head, it will read thus:—“God hath set some in the Church, firstly, Popes, Archbishops, and Travelling Preachers; secondly, Cardinals, Bishops, and Local Preachers; and, thirdly, Bishops, Deans, and Class-leaders.”

How the resemblance is increased! How beautifully they amalgamate together! If Paul were alive now, would not he have scope for his eloquence, in comparing the above systems, which by bands and joints are so *firmly* (?) knit together, to the human body which is thus united? Will not that man who resists the statement that modern churches are continuations of the one established by the Son of God, be under condemnation, when they are so evidently (?) alike?

It must be allowed, on all hands, that as far as organization goes, there has been a universal apostacy from the ancient system. Now if such an order or arrangement of authorities, endowed with such powers, was essential in the infancy of the Church, when its numbers were few, it must be so now that the Church is supposed to have increased its boundaries, swelled its numbers, and to be carrying on operations in all parts of the globe.

We must either allow the above, or believe the following absurdity—that God, after devising and instituting a well organized system of government in His Church, while small and limited in its operation, removed this orderly and effective system as soon as the Church became enlarged and complex, and left it to hit upon and follow any form of organization that might suit its fancy.

Now for the *claims* and authority of the ancient Church, the bare pretension to some of which, by the Church of Rome, has branded it with *infamy* in the eyes of Protestants. I need not ask whether a church possessed of the claims and authority of the ancient Church of Christ has an existence now; for did I want to conjure up a nightmare that would frighten all modern Christianity into fits, I should have only to portray the ancient Church with its assumptions and assertions of authority, and tell them that such a Church has been restored to the earth in these days. They would cry, Blasphemy! Blasphemy!

Compare the authority-denying and doctrine-speculating sects, in their decisions and pretensions, with the Apostolic Church, in its declarations—"It hath seemed good to the Holy Ghost and to us"—Acts xv. 28. "We deliver such a one over to Satan. Whosoever sins we remit, they are remitted; whosoever sins we retain, they are retained. Whatsoever we bind on earth, is

bound in heaven; whatsoever we loose on earth, is loosed in heaven: He that receiveth us, receiveth Jesus Christ; and he that receiveth not us, receiveth not Jesus Christ, nor the Almighty who sent him!"

On reviewing the claims and authority of the ancient Church, compared with modern systems professing to be identically the same, we are compelled to admit that the dissimilarity, in both organization and powers, is too great for any sane person to think there exists any connexion between the two! The modern bear evidence of being of the earth earthy, contemptible, puerile, and inefficient; while the other carries with it an air of majesty, divinity, completeness, and perfection, worthy of its designer and establisher—God!

With regard to the mode of procedure and government, I am saved the trouble of making a comparison here, for modern churches could not be insulted more than by charging them with being governed and conducted in the same way as the ancient Church—by inspired men, invested with the powers before-mentioned, guided, controlled, and directed by immediate and direct revelation.

Here, then, dear reader, to establish the point, that there has been a complete apostacy from the Church of Jesus Christ, I have laid before you three prominent features of that Church, and have shown an entire departure from that system on all three points. The Church of Rome alone can claim a resemblance on one point—that of declarations of authority, but I have shown that to reasonably possess this, she should be able to show that she possesses continual revelation to herself, for her guide; without the assistance of which she could not wield such tremendous powers.

The case, then, stands thus—if Jesus Christ's Church existed on the earth, it was with a different organization, bereft of all its sublime claims, and conducted in an entirely different manner to what it was anciently. Such a miserable apology for a Church, Jesus Christ could never expect any one to recognise as belonging to him! Therefore, should it turn out by any means to be the case, notwithstanding the vast difference existing, that Catholic or Protestant systems apart, or together, constitute the true Church, I say, no one could ever be condemned for rejecting them, for how could we be sup-

posed to know that churches so unlike Jesus Christ's, belonged to him, unless he had told us so! For if he has so frightfully altered his Church from the original pattern, that no one can recognise it, and has done it without giving even a hint that such an alteration might be expected, he alone is responsible for any ill effect, such as disobedience, that may occur in consequence.

But, perhaps, Jesus Christ authorized some one thus to transform his Church? Then who received the revelation by which it was done, and by what signs or wonders did God give evidence to the world that He approved of the alteration? Modern Christians teach us that all fresh revelation ought to be attested with miracles and wonders!

Jesus Christ ushered in the Church, delineated in the Scriptures. What mighty Prophet introduced the churches delineated in the creeds and formulas of modern Christianity? The answer must be—no Prophet introduced them. But an evident alteration does exist! Then it must have been done by men without Jesus Christ's sanction or recognition, and consequently all modern churches are apostate systems, the blighting, withering curse of confusion attends them; and, therefore, *a necessity did exist* for the establishment of such a Church as that professing to be the Church of Jesus Christ of Latter-day Saints, and an affirmative answer must be given to the question, "Has there been an apostasy?"

HISTORY OF JOSEPH SMITH.

(Continued from page 552.)

Sunday morning, 3rd. Went to meeting at the usual hour. President Rigdon delivered a fine lecture upon the subject of Revelation.

In the afternoon, I confirmed ten or twelve persons who had been baptized, among whom was Malcham C. Davis, who was baptized during intermission today. Brother William Smith made his confession to the Church to their satisfaction, and was cordially received into fellowship again. The Lord's Supper was administered, and brother William gave out an appointment to preach in the evening, at early candle-light, and preached a fine discourse; and this day has been a day of rejoicing to me. The cloud that has been hanging over us, has burst with blessings on our heads, and Satan has been foiled in his attempts to destroy me and the Church, by causing jealousies to arise in the hearts of some of the brethren. And I thank my heavenly Father for the union and harmony which now prevail in the Church.

Monday morning, 4th. Met and organized our Hebrew school according to the arrangements that were made on Saturday last, as we had engaged Doctor Piexotto to teach us in the Hebrew language, when we had our room prepared. We informed him that we were ready, and our room was prepared. And he agreed to

wait on us this day, and deliver his introductory lecture.

Yesterday he sent us word that he could not come until Wednesday next. A vote was then called to know whether we would submit to such treatment or not; and carried in the negative; and Elder Sylvester Smith appointed clerk to write him on the subject, and inform him that his services were not wanted; and Elders William E. McLellin and Orson Hyde despatched to Hudson Seminary to hire a teacher. They were appointed by the voice of the school to act in their behalf. However we concluded to go on with our school, and do the best we could until we obtained a teacher; and by the voice of the school I consented to render them all the assistance I was able to, for the time being.

We are occupying the translating room for the use of the school, until another room can be prepared. This is the first day we have occupied it, which is the west room in the upper part of the Temple, which was consecrated this morning by prayer, offered up by father Smith. This is a rainy time, and the roads are extremely muddy.

Met this evening at the Temple, to make arrangements for a singing school. After some altercation, a judicious arrangement was made, a committee of six

was chosen to take charge of the singing department.

Tuesday, 5th. Attended the Hebrew school, divided them into classes. Had some debate with Elder Orson Pratt, concerning the pronunciation of a Hebrew letter. He manifested a stubborn spirit, at which I was much grieved.

Wednesday, 6th. Attended school, and spent most of the forenoon in settling the unpleasant feelings that existed in the breast of Elder O. Pratt. And after much controversy, he confessed his fault for entering into any controversy concerning so small a matter as the sound of a Hebrew letter, and asked the forgiveness of the whole school, and was cheerfully forgiven by all.

Elder McLellin returned from Hudson, and reported to the school that he had hired a teacher to teach us the term of seven weeks, for three hundred and twenty dollars; that is, forty scholars for that amount; to commence in about fifteen days. He is highly celebrated as a Hebrew scholar, and proposes to give us sufficient knowledge during the above term, to read and translate the language.

A High Council assembled at Kirtland for the purpose of filling the vacancies of the High Council of Zion. Presidents David Whitmer, John Whitmer, and W. W. Phelps, and fifteen High Priests and Elders, present. President Phelps announced the death of Christian Whitmer on the 27th of November, 1835. Four Counsellors, namely, Parley P. Pratt, Orson Pratt, William E. McLellin, and Thomas B. Marsh, had been chosen Apostles, or special witnesses; and Eliasha H. Groves was appointed to take the place of P. P. Pratt in the High Council of Zion; Jesse Hitchcock in the place of William E. McLellin; G. M. Hinkle for O. Pratt; Elias Higbee for T. B. Marsh; and Peter Whitmer, junior, for Christian Whitmer, deceased; who were ordered, at the time, to their office as Counsellors.

Much has been said and done, of late, by the United States government, in relation to the Indians (Lamanites) within their territorial limits. And one of the most important points in the faith of the Church of Latter-day Saints, is, through the fullness of the everlasting Gospel, the gathering of Israel (of whom the Lamanites constitute a part). The happy time when Jacob shall go up to the house of the Lord, to worship Him in spirit and in

truth, to live in holiness; when the Lord will restore His judges as at the first, and His counsellors as at the beginning; when every man may sit under his own vine and fig tree, and there will be none to molest or make afraid; when He will turn to them a pure language, and the earth will be filled with sacred knowledge, as the waters cover the great deep; when it shall no longer be said, the Lord lives that brought up the children of Israel out of the land of Egypt, but the Lord lives that brought up the children of Israel, from the land of the north, and from all the lands whither He had driven them; yea, that day is one, all-important to all men! and in view of it, with all the Prophets have said before us, we feel like dropping a few ideas in connexion with the official statements concerning the Indians, from the General government. In speaking of the gathering, we mean to be understood according to Scripture, the gathering of the elect of the Lord, out of every nation on earth, and bringing them to the place of the Lord of Hosts, when the city of righteousness shall be built, and where the people shall be of one heart and one mind, when the Saviour comes; yea, where the people shall walk with God like Enoch, and be free from sin. The word of the Lord is precious; and when we read that the veil spread over all nations will be destroyed, and the pure in heart see God, and live with him a thousand years on earth, we want all honest men should have a chance to gather and build up a city of righteousness, where even upon the bells of the horses shall be written HOLINESS TO THE LORD.

The Book of Mormon has made known who Israel is, upon this continent. And while we behold the government of the United States gathering the Indians, and locating them upon lands to be their own, how sweet it is to think that they may one day be gathered by the Gospel. Our venerable President of these United States (Andrew Jackson) speaks of the Indians as follows—

The plan of removing the aboriginal people who yet remain within the settled portions of the United States, to the country west of the Mississippi river, approaches its consummation. It was adopted on the most mature consideration of the condition of this race, and ought to be persisted in till the object is accomplished, and prosecuted with as much vigour as a just regard to their cir-

circumstances will permit, and as far as their consent can be obtained. All preceding experiments for the improvement of the Indians have failed. It seems now to be an established fact, that they cannot live in contact with a civilized community, and prosper. Ages of fruitless endeavours have at length brought us to a knowledge of this principle of intercommunication with them. The past we cannot recall, but the future we can provide for.

Independently of the treaty, stipulations into which we have entered with the various tribes, for the usufructuary rights ceded to us, no one can doubt the moral duty of the government of the United States to protect, and if possible, to preserve, and perpetuate the scattered remnants of this race, which are left within our borders. In the discharge of this duty, an extensive region in the west has been assigned for their permanent residence. It has been divided into districts, and allotted among them. Many have already removed, and others are preparing to go; and, with the exception of two small bands, living in Ohio and Indiana, not exceeding fifteen hundred persons, and of the Cherokees, all the tribes on the east side of the Mississippi, and extending from Lake Michigan to Florida, have entered into engagements which will lead to their transplantation.

The plan for their removal and re-establishment is founded upon the knowledge we have gained of their character and habits, and has been dictated by a spirit of enlarged liberality. A territory exceeding in extent that relinquished, has been granted to each tribe. Of its climate, fertility, and capacity to support an Indian population, the representations are highly favourable. To these districts the Indians are removed, at the expense of the United States, and with certain supplies of clothing, arms, ammunition, and other indispensable articles; they are also furnished gratuitously with provisions for the period of a year after their arrival at their new homes. In that time, from the nature of the country, and of the products raised by them, they can subsist themselves by agricultural labour, if they choose to resort to that mode of life. If they do not, they are on the skirts of the great prairies, where countless herds of buffalo roam, and a short time suffices to adapt their own habits to the changes which a change of the animals destined for their food may require.

Ample arrangements have also been made for the support of schools; in some instances, council-houses and churches are to be erected, dwellings to be constructed for the chiefs, and mills for cotton use. Funds have been set apart for the maintenance of the poor, the most necessary mechanical

arts have been introduced, and blacksmiths, gunsmiths, wheelwrights, millwrights, &c., are supported among them. Steel and iron, and sometimes salt are purchased for them; and ploughs, and other farming utensils.

Domestic animals, looms, spinning-wheels, cards, &c., are presented to them; and besides these beneficial arrangements, annuities are in all cases paid, amounting in some instances, to more than thirty dollars for each individual of the tribe, and in all cases sufficiently great, if justly divided, and prudently expended, to enable them, in addition to their own exertions, to live comfortably. And as a stimulus for exertion, it is now provided by law, that in all cases of the appointment of interpreters, or other persons employed for the benefit of the Indians, a preference shall be given to persons of Indian descent, if such can be found, who are properly qualified for the discharge of the duties.

Such are the arrangements for the physical comfort, and for the moral improvement of the Indians. The necessary measures for their political advancement, and for their separation from our citizens, have not been neglected. The pledge of the United States has been given by Congress, that the country destined for the residence of this people, shall be forever "secured and guaranteed to them." A country west of Missouri and Arkansas, has been assigned to them, into which the white settlements are not to be pushed. No political communities can be formed in that extensive region, except those that are established by the Indians themselves, or by the United States for them, and with their concurrence. A barrier has thus been raised, for their protection against the encroachments of the citizens, and guarding the Indians, as far as possible, from those evils which have brought them to their present condition.

Summary authority has been given by law, to destroy all ardent spirits found in their country, without waiting the doubtful result and slow process of a legal seizure.

I consider the absolute and unconditional interdiction of this article, among these people, as the first and great step in their amelioration. Half-way measures will answer no purpose. These cannot successfully contend against the cupidity of the seller, and the overpowering appetite of the buyer; and the destructive effects of the traffic are marked in every page of the history of our Indian intercourse.

Some general legislation seems necessary for the regulation of the relations which will exist in this new state of things, between the government and people of the United States, and those transplanted Indian tribes, and for the establishment among

the latter, and with their own consent, some of the principles of intercommunication, which their just position will call for; that moral may be substituted for physical force; the authority of a few, and simple laws, for the totis hawk; and that an end may be put to these bloody wars, whose prosecution seems to have made a part of their social system.

After the farther details of this arrangement are completed, with a very general supervision over them, they ought to be left to the progress of events. These, I indulge the hope, will secure their prosperity and improvement; and a large portion of the moral debt we owe them will be paid.

In addition to the above, we extract the following from the report on Indian affairs, made to Congress at the present session. We add and arrange according to circumstances, &c.

The United Nation, Chippewas, Ottowas, and Pottawatamies, about 1,000 in number, removed since September, 1834, possess 5,000,000 of acres of land on the east side of the Missouri, and lying north-west of the north-west corner of Missouri. [All these tribes may be rated at about 7,000.] 1,000

The Choctaws about 19,000 in number, have 15,000,000 of acres, lying between Red river and the Canadian 10,000

A small band of Quapaws, 200 or 300, perhaps near 95,000 acres, between the western boundary of the state of Missouri, and the eastern boundary of the Osages... 300

The Creeks, about 3,000 or 4,000, have 13,140,000 acres, on Arkansas and Canadian rivers 4,000

The Seminoles, and other Florida Indians, to the number of, say 25,000, included as the owners of the above 13,140,000 acres. 25,000

The Cherokees, amounting to say 16,000, have 13,000,000 of acres, near the 36th degree of north latitude. 16,000

The Kickapoos, something less than 1,000, have 160,000 acres north of Fort Leavenworth. 1,000

The Delawares, nearly 1,000, have 2,200,000 acres west and south of the Kickapoos. 1,000

The Shawnees, 1,200 or 1,400, have 1,600,000 acres south side of Kansas river. 1,400

The Ottowas, about 200, have 60,000 acres south of the Shawnees. 200

The Weas, Pinkeshaws, Teoria, and Kashaakias, say 500 in all,

have 260,000 acres south of the Shawnees. 500

The Senecas and Shawnees, say 500, have 100,000 acres on the western boundaries of the state of Missouri. 500

Of the native tribes west of the Mississippi, the report is as follows—

Sioux	27,000
Ioways	1,200
Sacs of the Missouri	800
Omahas	1,400
Ottos and Missourias	1,600
Pawnees	10,000
Comanches	7,000
Mandans	15,000
Minatares	15,000
Assinaboins	8,000
Crees	3,000
Gros Ventres	3,000
Crows	4,500
Quapaws	450
Caddoes	*2,000
Poncas	800
Arickarees	3,000
Cheyennes	2,000
Blackfeet	30,000
Foxes	1,600
Anephas, Kioways, &c.	14,000
Osages	5,120
Kansas	1,471
Sacs	48,000

The joy that we shall feel, in common with every honest American, and the joy that will eventually fill their bosoms on account of nationalizing them, will be glory enough when it comes to show, that gathering them to themselves, and for themselves, to be associated with themselves, is a wise measure, and reflects the highest honour upon our government. May they all be gathered in peace, and form a happy union among themselves, to which thousands may shout, *Esto perpetua*.

Thursday, 7th. Attended a sumptuous feast at Bishop N. K. Whitney's. This feast was after the order of the Son of God—the lame, the halt, and blind were invited, according to the instruction of the Saviour. Our meeting was opened by singing, and prayer by father Smith; after which Bishop Whitney's father and mother, and a number of others, were blessed with a patriarchal blessing. We then received a beautiful refreshment, furnished by the liberality of the Bishop.

* The agent has reported these Indians at upwards of 2000.

The company was large, and before we partook, we had some of the songs of Zion sung; and our hearts were made glad while partaking of an antepast of those joys that will be poured upon the heads of the Saints, when they are gathered together on Mount Zion, to enjoy each other's society for evermore, even all the blessings of heaven, when there will be none to molest or make us afraid. Returned home, and spent the evening.

Friday, 8th. Spent the day in the Hebrew school, and made rapid progress in our studies.

The plastering and hard-finishing on the outside of the Lord's House was commenced on the 2nd November, 1835, and finished this day. The job was let to Artemas Millet and Lorenzo Young, at one thousand dollars. Jacob Bump took the job of plastering the inside of the house throughout, at fifteen hundred dollars, and commenced the same on the 9th of November last. He is still continuing the work, notwithstanding the inclemency of the weather.

Saturday, 9th. Attended school in the forenoon. About eleven o'clock, received the following note—

Thus saith the voice of the Spirit to me—
If thy brother, Joseph Smith, junior, will attend the feast at thy house this day (at twelve o'clock), the poor and the lame will rejoice at his presence, and also think themselves honoured.

Yours in friendship and love,

N. K. W. (WHITNEY.)

January 9, 1836.

I dismissed the school, in order to attend to this polite invitation, with my wife, father, and mother. A large con-

(To be continued.)

gregation assembled, a number were blessed under the hands of father Smith, and we had a good time. Spent the evening at home.

Sunday, 10th. Attended meeting at the usual hour. Elders Wilber Denton and J. Salisbury preached in the forenoon, and brothers Samuel and Carlos Smith in the afternoon. They all did well, considering their youth. Administered the Sacrament during intermission. Elder Martin Harris baptized three. Spent the evening at home.

Monday, 11th. There being no school, I spent the day at home. Many brethren called to see me, among whom was Alva Beaman, from Genesee county, New York, who had come to attend the solemn assembly. I delight in the society of my brethren and friends, and pray that the blessings of heaven and earth may be multiplied upon their heads.

Tuesday, 12th. I called on the Presidency of the Church, and made arrangements to meet to-morrow at ten o'clock, A.M., to take into consideration the subject of the solemn assembly. This afternoon, a young man called to see the Egyptian manuscripts, which I exhibited. Also brother Joseph Rose introduced to me, Russel Weaver, a Christian or Unitarian preacher, so called, from Cambray, New York. We had some little controversy on prejudice, but soon came to an understanding. He spoke of the Gospel, and said he believed it, adding that it was good tidings of great joy. I replied that it was one thing to proclaim good tidings, and another to tell what those tidings were. He waived the conversation and withdrew.

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 27, 1833.

HOME CORRESPONDENCE.—*Bedfordshire Conference*—Hemel Hempstead, August 5th, Elder Job Smith writes. Near Peterborough, a good work was being done, in baptizing, &c. The Saints generally were in good spirits.

Worcestershire Conference—Worcester, August 9th, Elder Matthew Rowan writes. In partially new fields of labour, much interest was manifested in the work. In St. Johns, near Worcester, the Saints and Elders, in their out-door meetings, were treated to plentiful supplies of missiles; these, perhaps, being among the most effectual arguments which opponents had at their command.

Cambridgeshire Conference—Bishop's Stortford, August 9, Elder J. V. Long writes. In Soham, things were quiet. The brethren had attempted, a short time previously, to recommence public preaching there, but were prevented, by the mob, from doing any good. Elder Long mentions several cases of healing which had occurred in the latter town. One of a young sister who had been afflicted with St. Vitus' dance, from her childhood, and who had been completely healed. Another was of a sister who had suffered nine years with a tumour in her side, but who was also healed. A third, was of a sister named Hobbs, who was healed of a violent fever, through the administration of Elder John Brown.

FOREIGN CORRESPONDENCE.—*French Mission*—Elder A. L. Lamoreaux, President of the French Mission, has favoured us with an interesting report of a General Conference of the Church under his care, which was held at St. Heliers, Jersey, commencing July 23. The Mission consisted of four Conferences, containing 9 Branches, in which were represented 3 High Priests, 1 Seventy, 30 Elders, 12 Priests, 13 Teachers, 6 Deacons, 272 members, making a total of 337. Of these, 48 resided in France, and the remainder in the Channel Islands. The Presidents of Conferences, the Travelling Elders, &c., gave encouraging reports of the progress of the work. The translation of the *Voice of Warning* was nearly completed. Resolutions were passed, sustaining the general authorities of the whole Church, and the following authorities of the French mission—Elder A. L. Lamoreaux, President of the Mission; Elders James H. Hart, L. A. Bertrand, and William Taylor, his Counselors; Elder John Oakley, President of the Channel Islands Conference; John Parsons, President of the Paris Conference; Elder Thomas Lear, President of the Havre Conference; and Francis Kirby, President of the Department of the Sarthe Conference. Elder James Wilton was appointed to labour in Arras and Calais; Elder Henri Henriad, in Caen; Elder Alexander Ott, in Guernsey; and Elder John Harrival, in Alderney. On the 25th, was held a Festival in commemoration of the entrance of the Pioneers into the Valley of the Great Salt Lake. It appears that a good feeling pervaded the Conference, and that much good instruction was given by the Priesthood.

TESTIMONIES FOR THE TRUTH.—A new Work, entitled, "Testimonies for the Truth," by Elder Benjamin Brown, is now ready, and consists of thirty-two pages, same size as the *Star*. This interesting work gives an account of many miracles and manifestations, which have come under Elder Brown's experience during more than twenty years past, and a perusal of it will no doubt serve to strengthen the faith of many who know that the supernatural manifestation of divine power among the people of God in all ages of the world, is consistent with His character and attributes. Price 4d.

NECESSITY OF A LIVING PROPHET.

(Continued from page 548.)

Having shown the unreasonableness of disbelief in living Prophets, though faith in dead Prophets be substituted for it, and also having shown some of the dilemmas into which the rejecters of living Prophets are drawn, I will endeavour to give a few good and solid reasons for the necessity of a living Prophet upon the earth.

Jesus Christ says—"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast

sent."—Matt. xvii. 3. To have eternal life is a desire that exists in every human heart. If all men were to tell the feelings of their hearts, it would be found that all men wish to enjoy life eternally. But in order to enjoy eternal life, they must know God, and Jesus Christ. How is this knowledge to be obtained? Now, reader, imagine to yourself a people who never heard of the name of God, that is, of the true God, how are that people to know God, and thus obtain their salvation? Can they find Him out by their own wisdom, by their own learning, by their own searching, merely? Alas no! Now I boldly aver that no people, however learned or refined they may be, or whatever worldly wisdom they may be in possession of, can come to a knowledge of God, by their own learning, refinement, or wisdom. The ancient Greeks were a very wise and polished people, but did they attain to a knowledge of God thereby? In the very refined city of Athens, Paul found an altar with this inscription—"To the unknown God." Hear what Paul says of such persons—"Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? Far after that in the wisdom of God the world by wisdom knew not God," &c.—1 Cor. i. 20, 21. Now, here it is evident that men by their own wisdom cannot obtain that knowledge of God, which is eternal life. Again, Paul says—"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."—1 Cor. ii. 8. Job says—"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know?"—Job xi. 7, 8. And Jesus says—"Neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him."—Matt. xi. 27. Here it is most positively declared that no man can obtain that knowledge which is eternal life, except by the revelations of Jesus Christ. What course has the Lord taken in former times to communicate this knowledge to men? Was it all given at once, or by degrees? Were any conditions required of men in order to obtain it? The knowledge was not all given at once; and many conditions were required of those who obtained it.

"The Lord has made use of human instruments in communicating to man that knowledge which will save him, and in administering in certain ordinances which are necessary to salvation. This constitutes a necessity for a living Prophet, as Paul says—"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"—Rom. x. 14, 15. Now, reader, if you will look back on the past, you will find that whenever God did a work upon the earth, He always had a Prophet to take charge of that work. Whenever God had a message of life to send to any people, He always sent it by a Prophet, for a Prophet is one who has been called of God to communicate His will to men, to reveal to them that knowledge which will save them, and to administer in those ordinances which every one has to attend to in order to come to a knowledge of God. So fixed a principle is this, that, according to Amos, it may be taken for granted that the Lord is not working upon the earth, if He has no Prophets. Says Amos—"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets."—Amos iii. 7. Malachi says—"For the Priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts."—Mal. ii. 7. And Paul says—"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."—1 Cor. iv. 1. Again, "Now then we are ambassadors for Christ, as though God did beseech you by us."—2 Cor. v. 20. From the above Scriptures, it is very evident that where a people know nothing of the Lord or salvation, there is a necessity for a living Prophet's being sent unto them, if they are to gain salvation.

Many may be ready to admit that where a people are entirely destitute of the knowledge of God, it may be necessary for a Prophet's being sent to them to communicate the way of salvation to them. But, perhaps, some persons who admit this, may imagine that when the knowledge and will of God are once declared by a Prophet amongst a people, they have no further necessity of a Prophet, that his words can be written down, and the writings preserved for the instruction of

postarity. This brings us back to the old Bible-worshipping and Prophet-killing principle. Here is the grand delusion of Satan again. Now, reader, if you understand anything worth naming of what salvation and eternal life are, and you earnestly desire to gain them, there is no danger of your being led away by this delusion of Satan. There is a great deal of misunderstanding and of "learned ignorance" concerning the meaning of salvation and eternal life. Many people imagine that salvation consists in merely believing in God and the Scriptures. "Only believe, and then you are saved," cry some who are ever ready to run and preach before they are sent. Some men fancy that if a man goes to church or chapel regularly, and "gets pardoned," and feels persuaded that he has an "interest in the blood of Christ"—some men fancy that such an individual has safely insured eternal life. Now these notions are very simple and erroneous, and their extensive prevalence in our "Gospel age" only proves the great necessity that now exists for a living Prophet upon the earth. Have the people forgotten that eternal life consists in *knowing God*? If they have, of what use to them is their Bible? of what use to them are the writings of the dead Prophets?

To know God, is not the work of a moment or a year. Have we any record of a man's arriving at a perfect knowledge of God in so short a time as this? Has any man known any instance of the kind? I might challenge all men to bring forward testimony of such an occurrence, and would it not be in vain? What is it to know God? To know God, is to learn of His attributes—His faith, wisdom, knowledge, power, glory, &c., so that we may become like Him, be filled with His fulness, and be enabled to dwell everlastingly in the most intimate association with Him. This is "knowing God," this is salvation, this is eternal life. Ye who revere the dead Prophets, and profess to believe in them, hear what they have written. Paul declared to the Ephesians, that he prayed, "that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. iii. 17—19. Again—"Till we all come in the unity of the faith,

and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. iv. 13. The fulness of Christ was the fulness of God. Says Paul—"To the acknowledgment of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge. For in him [Christ] dwelleth all the fulness of the Godhead bodily."—Col. ii. 2, 3, 9. Jesus said to his disciples—"Be ye therefore perfect, even as your Father, which is in heaven is perfect."—Matt. v. 48. Again, in praying for them to his Father, he said—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."—John xvii. 21—24. And John says—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like Him; for we shall see Him as he is."—1 John, iii. 2.

Probably the believer in dead Prophets will accept the testimony which I have quoted. If so, I say again, that it takes considerable time for any man to arrive at such a state of perfection as to know God, and be fully qualified to associate with Him, and share in His glory. A man must grow in grace and in the knowledge of God—a man must go on from strength to strength until he arrives at the goal, his path must shine brighter and brighter until the perfect day. It appears utterly impossible that he should come in possession of all knowledge at once. We cannot imagine that he could receive a fulness at once. He must require much time to educate himself sufficiently in the knowledge of God, to become a fit companion and associate of God. We know that men, naturally, are far from being in possession of the knowledge which will save them. The Scriptures say that "All have sinned, and come short of the glory of God." And if men have not attained to the glory of God, they cannot

endure it, for it is a consuming fire. Those who cannot endure the glory of God, cannot endure salvation and eternal life, for salvation and eternal life consist in becoming like unto God, in seeing Him as He really is, in beholding His glory, in partaking of it, and in dwelling in the midst of it worlds without end. Now, who, amongst all those who reject living Prophets, is prepared to enter upon a state like this? Who can say that he is sufficiently versed in heavenly intelligence as to be an acceptable companion to the Almighty? Who can endure the brightness of the glory that surrounds the throne of the Eternal? Who has approximated in any remarkable degree to the knowledge and glory of God? Have those who believe in dead Prophets, advanced many steps towards perfection? If such believers have not, how and when do they calculate upon arriving at perfection? Do they imagine that they will jump from imperfection to perfection in an instant? If so, why did the dead Prophets write of "growing in grace and knowledge," of "desiring the sincere milk of the Word, that ye may grow thereby," of the righteousness of God being "revealed from faith to faith," of the path of the righteous shining "more and more unto the perfect day," of men growing "up unto him [Christ] in all things," and sundry similar things? Did the dead Prophets become perfect in the knowledge of God at once? No. Says John—"It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him." Has any Prophet received a fulness at once? No. Enoch walked with God, and learned of Him, at least three hundred years, before God took him to Himself.—Gen. v. 22, 24. Jesus, when he took upon himself the form of man, had limited knowledge, like other men. "He received not of the fulness at first, but continued from grace to grace, until he received a fulness, and thus he was called the Son of God, because he received not the fulness at the first."—Doctrine and Covenants, sec. lxxxiii. par. 2. Luke writes of him, that "he grew, and waxed strong in spirit."—Luke, i. 80. And Jesus himself prayed to the Father to impart glory to him, which he would not have asked, providing he already had the fulness.

The reader will now, perhaps, be convinced that men cannot gain eternal life in a moment. I will now show him that a

living Prophet is necessary as an instrument in making men perfect. Paul says—"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."—1 Cor. xiii. 9, 10. Here it is manifest that there must be Prophets among men until they become perfect, for how can there be prophecy unless there be Prophets? Again, Paul says—"And he [Christ] gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. iv. 11, 12. A Saint is one who believes in a living Prophet, and who has been baptized by him, and received the Gift of the Holy Ghost, by the laying on of his hands. The body of Christ is any number of Saints, organized according to the laws of God. The work of the ministry is teaching Saints and sinners the knowledge of God, administering in the ordinances of salvation, and promoting the welfare of the Saints. So, reader, you will see that a living Prophet is just as necessary after men have believed and obeyed the things he tells them first, as he was before men knew anything of God, or of His will. In fact, you will see that a living Prophet is necessary as long as there exists upon the earth any one who has not obtained to a perfect knowledge of God, which is eternal life. And Paul expressly declares this, for he says, in the verse following our last quotation, that the officers he names were gifts given unto men by Jesus Christ, that would be required "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And in the two succeeding verses, he gives very good reasons why these officers should be with men so long—"that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Now, reader, you will see by the above, that Paul was very strenuous on the point that living Prophets were always necessary, and you will see that those who really believe in dead Prophets, must believe in living ones.

(To be continued.)

PROSPECTS OF THE WORK IN DUBLIN AND LIMERICK.

FIRE NEAR THE SAINTS' BOOK DEPÔT—STOCK DESTROYED—BAPTISMS AND HEALING IN THESE PLACES.

(Extract of a Letter from Elder Gilbert Clements.)

11, Charlemont Street, Dublin, August 11, 1853.

Dear President S. W. Richards—Since I last wrote, a sad misfortune happened to our Depôt. A fire broke out in the paperhanger's, next door, and burned the establishment to the ground. The crowd, as they are always officious on such an occasion, rushed into brother Bowring's, and threw out books, tracts, stationary, &c., &c. into the street. Many were stolen, and a great deal damaged, so as to be entirely unfit for use. The loss is considerable—a little over £6. Brother Bowring has removed, the place being so much racked by the fire.

I feel happy to say that every week the prospects grow brighter and brighter in favour of the work. Last week, we attended to Baptism, and some more are "almost persuaded" to become Saints. Our meetings are well attended, the numbers increasing every week, and I firmly believe that, by and bye, we shall reap a rich harvest of souls. I have felt much liberty in preaching, of late, and I know that our humble and faithful declaration of the great message of Eternal Life will not be unattended with success. I believe the Church in this city has seen its worst days—has passed the Rubicon!

A few days ago I had a long and very interesting letter from Elder Allen, of the 14th Regiment, stationed at Limerick. He is well, and rejoicing in the work, as

you may see from the following extract—
"I have the delightful intelligence to communicate to you, that I have been enabled to rear the Gospel standard in Limerick, and I trust I, through my Heavenly Father, have lit up such a fire in this city that will never be extinguished till every honest soul is gathered out. On the morning of the 20th, I was called upon to administer the ordinance of Baptism, which call I promptly obeyed. I baptized a real good, honest soul, and confirmed him by the water side. The Lord blessed him in a wonderful manner by manifesting His Almighty Power."

Elder Allen gives me a lengthy account of this man's being afflicted with pains for many years. On the morning of his baptism, he informed Elder Allen on the subject. Elder Allen says he told him "to have faith, and all would be right."

* * * "I feel happy to say he went into the water with his pains, and came out without them! He is now willing to give his testimony to all, concerning the healing power of God."

I feel happy that the Gospel is beginning to take root in Limerick. It is one of the most populous cities of Ireland, but alas! a great stronghold of Popery. I intend visiting it soon.

Faithfully yours,
GILBERT CLEMENTS.

THE GREAT EARTHQUAKE AT SHIRAZ.

A letter, dated the 14th May, from M. Fagergren, a Swedish physician in the service of Persia, gives the following details of the earthquake at Shiraz on the 21st of April—"You already know that the town of Shiraz no longer exists, having been completely destroyed by an earthquake. Up to this time the shocks have not completely finished, and God knows when we shall be relieved from our anxieties. It is impossible for me to describe the horror of the first shock,

which lasted for five minutes. All the inhabitants were asleep, from which they were awakened by a noise louder than that of thunder, and by a mass of stones falling into their room. This, at least, is what occurred to me. My first idea was to fly, and I was fortunate enough to reach the centre of the large court with those who resided in the house, when it fell to the ground. The immensity of this disaster was only visible when daylight appeared. On every side, the eye could see nothing

but a heap of ruins, streets blocked up with stones, and dead bodies being carried on litters without the walls of the town. It made the heart bleed to see the limbs of persons showing themselves from beneath piles of rubbish, and men, women, and children endeavouring to withdraw the mutilated bodies of their friends and relations from beneath the ruins, which, in their despair, they were tearing away with their teeth, their hands, and their nails. Out of several thousand victims, the lives of only a very small number were saved. These scenes were repeated for five days, during which it is calculated that 12,000 persons perished. On the fourth day, large bands of brigands made their appearance, and plundered the unfortunate in-

habitants, who were without defence and without asylum, of what little they had been able to save from the ruins. For three days, the town was delivered up to the pillage of these brigands, whose numbers were increased by a report that Begler Bey, the Pacha of Shiraz, was among the dead. Shocks are still felt three or four times in a day, and are so violent that the houses which have resisted former shocks, are falling to the ground one after the other. My life, and that of my wife, have been saved, but all that I had made since my arrival in this country is lost. I purchased a house three months ago, which is now nothing but a heap of ruins.—*News of the World, Aug. 7.*

THE UNFRUITFUL TREE.—A PARABLE.

FROM THE GERMAN OF KRUMMACHER.

A countryman had a brother who lived near the city, and was a gardener, and his orchard was full of the most beautiful trees, upon which he greatly prided himself, and his skill in rearing them. Now the countryman went to visit his brother, and admired the trees which stood in beautiful rows, tall and even like wax candles.

Then spake the gardener to him—"Here, my brother, I will give thee a tree, the best in my nursery, and thou shalt enjoy the fruits of it, thy children, and thy children's children."

Then he called his husbandmen, and dug up a choice tree, and the brother rejoiced greatly, and carried it straightway to his own field.

The next morning, great trouble filled his mind, where he should plant the tree, for he thought "If I plant it there on the hill, the wind will shake off the precious fruit before it is ripe; and if I plant it here near the road, the passer-by will see it and be tempted to rob me of the beautiful apples; and if I plant it near

the door of my house, it is not safe against the depredations of my children and servants."

Then he considered, and at last planted the tree at the north side of the barn. "Here," said he to himself, "the spying thief will never think of looking," and he rejoiced at his own cunning. But, lo, the tree bore no fruit the first year, nor the second. Then he hastened to his brother, the gardener, angrily, and said—"Thou hast deceived me, and given me a miserable barren stick, instead of a fruitful tree; for lo, this is the third year, and yet it has produced nothing but leaves."

Then the gardener smiled and answered—"This gives me no surprise! Thou hast planted the tree where it has only the cold wind, and neither light nor heat. How should it then produce blossoms and fruit? It was and still is a noble tree, but thou hast planted it with an evil and suspicious heart. Why dost thou then expect to gather from it anything noble and beautiful."—*W. F., of the Modél American Courier.*

VARIETIES.

On the 18th of July, a negro was burned at the stake, at Georgetown, Pettis county, Missouri, for murdering a white married woman.

The Legislature of the state of Wisconsin, has passed a bill totally abolishing the punishment of Death by human law.

PROGRESS OF INTOLERANCE IN FRANCE.—The civil marriage of a young Jewish couple at Saint Esprit, has given rise to scenes of savage bigotry. An immense crowd awaited the coming out of the party, and began to hustle and strike the new-married people and their relations, who with great difficulty made their escape to the mayor's house, in a pitiable plight. They were of necessity let out by a back door, and the interposition of the military was necessary for their protection and to disperse the crowd, who waited for their reappearance to glut their rage.—*Courrier de la Drome*.

NEW COMET.—Captain J. H. Baillie, of the *Queen of England*, arrived from Port Philip, reports that on the evening of Friday, 29th April last, in lat. 57 S, long. 101 W, saw a comet in a straight line from Procyon through Orion's belt, and about 35 deg. from the latter, the nucleus equal to a star of second magnitude, and tail about 5 deg. long, pointing to the ENE. Next evening, it had moved in a NNE direction, and was then about 8 deg. S of Rigel, a star (of say fourth magnitude), showing through the tail. May 1.—Evidently travelling to the NE, being now 6 deg. ESE of Rigel, but less clearly defined. May 2.—10 deg. ENE-Rigel, nucleus now equal in lustre to a star of fourth magnitude. May 3.—Ship in lat. 57 deg. S, long 60 deg. N. It was one third of distance from Sirius, in a straight line to Rigel. May 4.—In same line about 4 deg. from Sirius and very indistinct, and not seen afterwards.—*Lloyd's Newspaper*, Aug. 7.

RUSSIAN MOVES.—Russia has demanded from the court of Persia the cession of the province of Azerbaidjan, one of the richest in the monarchy, as compensation for the nonpayment of an immense sum of money pretended to be owing from the schah to the czar. The province is contiguous to the Russian possessions to the south of the Caspian sea. The probability of the cession is looked upon at Constantinople as highly probable, notwithstanding the opposition of Turkey. Russia is said to be negotiating with Denmark for the cession of the island of Bornholm, an important station in the Baltic. The Danish and Swedish fleet has been recalled before the term for the cruise of manœuvres has expired, and ordered in haste into the Baltic. The establishment of a Russian army in Finland is considered as a demonstration against Sweden, whose politics bring her nearer to England than Russia.—*Ibid*.

A HUMAN SKELETON EMBEDDED IN ROCK.—The Zanesville (Ohio) *Times*, relates the following—"On Monday last, while some hands on the Cincinnati, Wilmington, and Zanesville Railroad, at Cussack's mill, about five miles south of this city, were quarrying a stone, a human skeleton was found embedded in rock, on a bluff bank on the south branch of Jonathan's creek, thirty feet from the surface. A small fissure in the rock, of perhaps two inches in width, opened to the resting place of these remains, which, in all human probability, may have been deposited there centuries ago. The rock contained an indentation of the greater part of the body, as perfect as though moulded of potter's clay. From the hip to the foot, particularly, this sarcophagus was as complete as carving could have made it, the proportions, curvatures, &c., of the limb, were distinct and regular, and indicated that the skeleton had been that of a person of full size. We saw this skeleton, and the rock from which it was taken, the day after it had been discovered. The bones were in a good state of preservation.—*New York Herald*, July 23.

FEARFUL DEATHS AT NIAGARA FALLS.—One of the most soul-thrilling casualties that has ever occurred at Niagara is recorded in the despatches from the Falls under the telegraphic head. Last Monday evening three men—two of them named John Avery and Andrew Hannaman, and the other a stranger, got adrift in a small boat just above the frightful abyss, over which the two latter were hurled, and instantly dashed to atoms. Avery, when near the verge of the foaming cataract, succeeded in reaching a rock, to which he clung, till about six p.m., Tuesday. The anxiety of the people on shore to rescue the unfortunate man from his perilous situation, was most intense throughout the day. But if the feelings of the spectators were aroused to such a pitch, what must have been the thoughts of him who was almost certain of eventually becoming a prey to the roaring torrent? Every scheme that human ingenuity could devise was resorted to; life-boats were brought from Buffalo, and provisions were floated to him on rafts. Late in the afternoon, he succeeded in placing himself on one of these rafts, and was on the point of stepping from it into a life-boat, when to the dismay and horror of the spectators on shore, the boat came in collision with